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blindness, in quite a number, a form of color-blindness exceedingly rare in Europeans. All the experiments with colors seemed to show a difficulty with the blue end of the spectrum. This is also borne out by the color nomenclature (about which much is recorded in the monograph), for while there are several distinct names for red, there is no separate name for blue, the word for black often being employed for that color. Neither have they a separate word for brown; the words for red, yellow, gray, or black being used, and having reference mostly to its degree of saturation. These facts lend some plausibility to the theories of Gladstone and Geiser as to the development of the color sense. They probably have no abstract name for color, the names of the separate colors being nearly always the name of some specific well-known object of that color, as for instances, *mam* (blood) for red, *siu* (yellow ocher) for yellow, *lulam* (leaf) for green, etc. It is curious that no color is named for a flower, a custom so prevalent among the European races. The Papuan seems to have a very low threshold for red,—lower, perhaps, than the average European, while that for blue is very high. On the other hand it was revealed that blue was perceived normally in peripheral vision,—though the visual field as a whole seemed more contracted than in the average European. Contrast colors were readily perceived, as well as the color after-images, with the exception of blue, about which some were uncertain. Among color preferences red ranks the highest; green, blue, and violet being rarely chosen.

Experiments in *visual space perception*, such as estimation of length of line, bisection of lines, division of lines into three or more equal parts, estimation of vertical and horizontal lines, the Mueller-Leyer illusion, and other visual illusions, were all carried out with the same painstaking care as has marked all the other work done, and showed that, on the whole, the savages were not very far, if any, behind their European brothers in visual capacities in their broadest meaning.

Too much cannot be said in praise of the thoroughly scientific manner in which these investigations have been made, or the honesty and carefulness of their recording. The existing literature on the subject seems to have been exhausted and the bibliography is full and complete. All future work along this line can well accept this monograph as a basis, accurate and reliable.

SWAN M. BURNETT.

The Ethno-botany of the Coahuilla Indians of Southern California. By DAVID PRESCOTT BARROWS. Chicago: The University of Chicago Press, 1900. 82 pp. 8°.

This memoir was submitted to the faculties of the graduate schools of arts, literature, and science, department of anthropology, University

of Chicago, for the degree of doctor of philosophy. It is a well written, plainly stated study, treating the following subjects in eight successive chapters : Linguistic and tribal affinities of the Coahuilla Indians ; the habitat of the Coahuilla ; houses and house-building ; baskets and basket-making ; plant-materials used in manufactures and arts ; the gathering, preparation, and storing of foods ; food-plants of the Coahuilla Indians ; drinks, narcotics, and medicines.

Dr Barrows suggests, with much good reason, that the term "Coahuilla linguistic family" be henceforth employed to designate the great Shoshonean group of the Amerinds which occupies southern California. His reasons are as follow : The Coahuilla were and still are the most powerful and best known of all the tribes in southern California ; they are also the only ones who preserve in common use their own designation for themselves—it being the word proposed, commonly pronounced by the tribesmen "Kow-weé-yah"—; with the exception of the Luiseños, the Coahuilla are the only body of these southern California people still a nation.

In presenting a picture of the habitat of this tribe, Dr Barrows calls attention to the peculiar life of the desert, following quite closely Dr W J McGee's paper on "The Beginnings of Agriculture."

The vegetal resources of this semi-arid habitat are indeed many. Dr Barrows discovered not fewer than sixty distinct products for nutrition, and at least twenty-eight for narcotics, stimulants, and medicines. Of this habitat the author says that, dreary and forbidding as it appears, it is, after all, a generous one. "It bears some of the most remarkable food plants of any continent. Nature did not pour out her gifts lavishly here, but the patient toiler and wise seeker she rewarded well. The main staples of diet were, indeed, furnished in most lavish abundance. . . . I have seen the mesquite beans fallen so heavily beneath the trees in the vicinity of Martinez as to carpet the sand for miles. Centals could be gathered about every tree. Hundreds of horses and cattle that ranged the valley, to say nothing of the busy women that had crowded their granaries full, effected no visible diminution of the supply. . . . A single canyon often contains enough ["chamish" (*Prunus Andersonii*)] to supply an entire village of meal of pounded pits. Within the habitat of the Coahuillas scores of such canyons could be found."

He says that the native dwellings, jacals, are made by the men. This fact is striking, because women are the usual builders of similar temporary dwellings in America. It may be that the Coahuilla imitated neighboring sedentary people in house-building, as Dr Barrows says they borrowed many another tribal activity.

The author speaks of the Coahuillan native wells as perhaps unique

among the aboriginal tribes of America. They are often deep and broad funnels in the plains, at the bottom of which lies the water. The sloping sides of these funnels are so gradual that the women descend and ascend, carrying their ollas easily on their heads. Dr J. Walter Fewkes tells me that the Hopi have a few wells similar in construction to those mentioned by Dr Barrows. For instance, the "Katcin-ba" or Kachina spring, five miles from Walpi, is of this construction, excepting that the water is confined by a low stone wall. However, it is not known that the Hopi dug this well originally; it is possible, as is the case of other wells among them, that it was a small spring improved by the tribe.

Dr Barrows says that the culture of the Coahuilla was a developing barbarism, and it is folly to insist that it would have made, of itself, no further advances. Yet they have been steadily decreasing for several generations, and the end of this interesting people is already in sight.

The study by Dr Barrows is in many particulars an excellent one; the chief criticism offered is that, being in every way worthy of an index, the memoir should have had one.

ALBERT ERNEST JENKS.

The Structure of the Koko-Yimdir Language. By WALTER E. ROTH, B.A., etc., the Northern Protector of Aborigines, Queensland, with the assistance of Revs. G. H. SCHWARTZ and W. POLAND, Lutheran Missionaries at Cape Bedford Mission Station. (North Queensland Ethnography: Bulletin No. 2, April, 1901.) Brisbane: Government Printer, 1901. 35 pp., 4°.

The Koko-Yimdir language (*koko*, "speech," *yimdir*, "the same, similar") is spoken along the coast-line extending from the Annan and Endeavor rivers to the northern side of Cape Flattery, although it is understood considerably beyond these limits, and is of more than usual interest, because a vocabulary of this tongue was taken down in 1770 by Lieutenant Cook, on his visit to Endeavor river. The data of this monograph are arranged under the following heads: Naming of things in general, names of parts of the human body, names of the human body as a whole, names of objective and subjective sensations, names of family relationships, names of persons, names of animals, names of plants, names of inanimate nature, names of manufactured articles, gender, dual and plural, case, personal pronouns, relative pronouns, definite pronouns, interrogative pronouns, qualifying suffix of nouns and pronouns, verbs, active verbs, reflexive verbs, defective and irregular verbs, adjectives, qualification of adjectives, adverbs, con-